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the religious tendency. Dr. McCosh certainly presents us in this treatise with a very compact, lucid, and comprehensive view of the subject under discussion.

Another book of practical value, lately issued, is Dr. Noah Porter's critical exposition on "*Kant's Ethics*."\* The criticisms are, of course, from the standpoint of the Christian system. For instance, where Kant insists on a sense of duty as the mainspring of right action, his critic suggests that this is far below the Christian standard of love. The natural theism of the Kantian philosophy is also contrasted with the divine fatherhood as revealed by Christ. The interpretation, however, of Kant's doctrines and theories is fair and bespeaks a careful study of his philosophy. We are not sure that a stranger to this philosophy can form an adequate idea of it from such a work as the present, but to one who has some acquaintance with the writings of Kant it cannot fail to be both instructive and suggestive.

## II.

### THE PROBLEM OF VICE AND SUFFERING.

THE taking of the census in Moscow in 1882 awakened serious questionings in the mind of a man whose writings have since then been read and criticised all over the world. Count Tolstoi is an original thinker, and he does not stop at thinking. He combines in his own person the man of thought and the man of action. In the book before us † he deals with the most painful and pitiful aspects of life. The census reveals certain facts interesting to the sociologist. "So many beggars, so many prostitutes, so many uncared for children." These and other data will be studied by a few scientific people, but what is the outcome of it all? The Count believes that something ought to be done to make human life better, happier, more equal, and he sets for himself the task of deciding what that something shall be. The reader will see from this preliminary view of the book that its scope is wide. The thoughtful world is ready to listen to any earnest man who has a theory on this subject, and is ready to put his theory into practice. It is one of the saddest comments that can be made on human life and effort, that the solution of the problem of vice and suffering has not been found, or, if found, that it has not yet been made generally available. Count Tolstoi is a Christian philosopher, and he takes the word of Christ literally. "If we encounter a man who is hungry and without clothes, it is of more moment to succor him than to make all possible investigations, than to discover all possible sciences." But this is a kind of thing that in the Count's opinion cannot be done by deputy, nor through great societies, nor by mere almsgiving. There will always be vice and suffering in the world till men learn to live as brethren—that seems to us to be the Count's main position. One has to read through the book almost to the end to discover this, but in so doing one follows, step by step, the gropings of an earnest man through the intricacies of social science and through practical difficulties suggested by his very efforts to do good, till at last the conclusion is reached.

The book is quaint and peculiar in style. There is an air of almost childlike simplicity in the questions he proposes for solution, and the statements of obstacles encountered. And when the conclusion is reached, there is no great flourish of

\* "*Kant's Ethics*." A critical exposition. By Noah Porter, President of Yale College.—S. C. Griggs & Co.

† "What to do? Thoughts Evoked by the Census of Moscow" By Count Lyof N. Tolstoi. Translated from the Russian by Isabel F. Hapgood.—T. Y. Crowell & Co

trumpets—no proclamation of an approaching millenium. It is simply the statement of the manner of life into which, in the opinion of the author, all true philanthropists should come. That the world will accept the conclusion, and act up to it, is another matter. Probably not. But, none the less, the author believes this to be the only road out of the difficulty. Labor for everybody, and slavery for nobody—that is, in a word, the Count's theory. Man must come back to the old Bible *régime*: "In the sweat of thy face shalt thou eat bread, and in sorrow shalt thou bring forth children." But he adds pensively, speaking of the upper and cultured class in which he was born, "*Nous avons changé tout ça*. . . . Men need not work in order to eat, and women need not bear children." He does not mean that life should be devoted wholly to physical work—that would be slavery; but that physical toil and simple living should be features in every life. Six or seven hours out of the twenty-four should be given to the "labor of the hands, feet, shoulders, back, from which you sweat," three or four to the employment of the fingers and wrists in some sort of artisan work, three or four to some kind of intellectual labor, and the rest to social intercourse, food, and sleep. The idea of one life being wholly intellectual, another mechanical, another physically laborious, and another wholly idle, and living on the labors of others, is false and pernicious. He claims that, having discovered this for himself, he has found immense contentment—he is brought into sympathy with man as man. It is in the rotation of labor that man finds rest and enjoyment.

### III.

ESSAYS BY EDWIN P. WHIPPLE.

IN this collection of republished essays\* the reader will not fail to find much pleasant and instructive criticism. The paper on American literature, which heads the series, reviews the literary history of the first century of our national life, and is, we have no hesitation in saying, notwithstanding its limitations and omissions, worthy of a position among the classics of our age. The limitations and omissions are such as may be pardoned when the wide range covered by the title of the essay is compared with the brevity essential to the performance. This essay is not, of course, an extended treatise, like the larger work on the same subject by Mr. Richardson, covering nearly three times the number of years and expanding into two large octavo volumes. Some important and familiar names are not mentioned, for instance, the Hodges, Bushnell, and Hickok in theology, Garrison and Choates in politics, E. P. Roe among popular and prolific novelists, but the author in a measure disarms this criticism by anticipating it, and acknowledging the necessary imperfectness of a magazine article. But as giving a bird's-eye view of the growth and leading characteristics of American authorship, the essay is admirable, and will repay a second and even third perusal. The death of Mr. Whipple, before the publication of this volume, gives to the introductory remarks of Mr. J. G. Whittier a sad tone. "It is the inevitable sorrow of age," he says, "that one's companions must drop away on the right hand and the left with increasing frequency, until we are compelled to ask with Wordsworth—

'Who next shall fall and disappear?'

"But in the case of him who has passed from us," he adds, "we have the satisfaction of knowing that his life-work has been well and faithfully done, and that he leaves behind him only friends."

Mr. Whittier's recognition of the critical insight and clear literary judgment

\* "American Literature and other Papers." By Edwin Percy Whipple. With introductory note by John Greenleaf Whittier.—Ticknor & Co.